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more rigid than other people but they believe in propagating chastity by "suggestion." They bring up their children to imagine that intercourse outside marriage only goes on in quasi-criminal circles. When the children grow up they know better but continue the same policy. Those who break the code secretly are often the first to praise it for obvious reasons, and those who are found out silently bow to a hypocrisy which they consider essential for the moral safety of the community. We are practical but mentally indolent. We see that the problem is difficult and that its discussion may violate social peace and this is our compromise. But a continental writer need not be so timid and this book is evidently inconclusive by reason of timidity. The author denounces "materialism" with a vagueness that one associates with the English and American newspaper. What a "materialistic" theory of the universe has to do with his thesis or why he should denounce it or whether he understands what the word means is a problem more worth studying by the psychologist than the philosopher.

E. S. P. HAYNES.

London, England.

THE MEANING OF MARRIAGE. By G. Spiller. London: Watts & Co., 1914. Pp. VI, 120.

According to Mr. Spiller, "manifestly if we want to know the meaning of marriage we ought to search out homes where conditions are favorable. Afterwards we may allow for every kind of deviation from the norm . . . we are aware we must examine particularly those where the ideal and real coalesce."

Subsequent passages in the book imply that what most of us call an ideal marriage is here accounted "the norm" and consequently to many of his readers Mr. Spiller's valuation seems too high. For him marriage is the best possible arrangement in a world which also closely approximates to the best possible type, but his proofs leave us cold, his arguments unconvinced as to his knowledge of facts or capacity to advise. However he does advise every one—parents, teachers, married folk and unmarried, widows and widowers. To some, probably, his counsel will seem fatuous: For example, many men and women confronted by real problems will find it impossible to take such suggestions as "*never* to let a scolding word pass our lips" or "*never* to raise

our voice beyond the conversational scale" as illuminating suggestions. Mr. Spiller has spoilt his short bibliography by unscholarly criticism.

NANCY CATTY.

London, England.

THE PROBLEM OF INDIVIDUALITY. By Hans Driesch, Ph.D., LL.D., London: Macmillan & Co., 1914. Pp. x, 84.

This book consists of four lectures delivered at the London University in October, 1913. In it the author endeavors to formulate in a necessarily sketchy manner the main outlines of his philosophy. The first two lectures are a kind of synopsis of his *Gifford Lectures*, and in these the empirical proofs of Vitalism are set forth. In the third lecture he attempts an *a priori* deduction of the conceptions of Vitalism, on the Kantian model. Finally, in Lecture IV, the question is discussed whether the Universe is organic, and it is this that constitutes the "problem of individuality."

The doctrine of Vitalism, according to Driesch, means that *life is autonomous within a limited field*, that "there is some agent at work in morphogenesis which is not of the type of physico-chemical agents" (p. 19). The chief argument (p. 14) in support of this theory is developed in the first lecture. Driesch is anxious to show with absolute conclusiveness that Vitalism is true. He therefore attempts to develop a contradiction from the hypothesis that a "machine" is the basis of certain living phenomena, it being assumed that Vitalism is the only alternative to a "machine" theory, so that if it is proved that every "machine" theory leads of necessity to a contradiction, Vitalism will be established. Very briefly stated, the proof is as follows:

There are certain biological phenomena which are "harmonious-equipotential" systems, that is, systems, each element of which is *capable* of playing a number of *different* rôles. The *actual* rôle it plays in any given case being a "function of its position" (p. 18 *et passim*). The normal *blastula* of the sea-urchin, *e. g.*, develops into a normal animal; but if it is cut "with a pair of very fine scissors in any direction you like, each part so obtained will go on developing—provided it is not smaller than one quarter of the whole—and will form a *complete* larva of small size" (p. 11). What each cell does is always in "harmony"—